THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light*" (I. PETER 2: 9).

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JOSEPH SMITH AN ENIGMA TO DISBELIEVERS.

JOSEPH SMITH explained himself and the work he accomplished by declaring that he, like prophets of old, was constantly guided by inspiration and revelation. He declared that the Book of Mormon was delivered to him by a heavenly messenger, that the Priesthood was conferred upon him and Oliver Cowdery by resurrected, immortal beings, and that he received numerous inspired visions and revelations which became the foundation for a great Latter-day Church. To explain the bitter opposition which constantly followed him and his disciples, he but pointed to the experience of former-day prophets and of the great Master.

Thinking men and women who refuse to accept Joseph Smith's testimony, naturally seek some other explanation of his remarkable personality and his wonderful achievements. In this brief article I desire to show that, in the light of all the facts available regarding Joseph Smith and his work, these attempted explanations of disbelievers fail utterly to explain him, and if his own testimony is rejected, his life and works must remain to all thoughtful minds an unexplained phenomenon, an insoluble enigma. Joseph Smith was either a self-deceived dreamer or a wilful deceiver, or he was an inspired prophet as he himself declared. There seems to be no possible explanation of him which cannot be resolved into one of these three.

Many disbelievers who have recognized the purity of Joseph's life and the high standards which always characterized his conduct have felt compelled to admit his honesty of purpose, but if these deny the truth of his testimony the only possible conclusion is that

he was himself deceived. Lengthy arguments have been written to prove that he was a dreamer, and that all his visions were the result of hallucination.

In attempting to explain that which puzzles them, people often jump at most absurd conclusions. If in times past, for example, a man or woman manifested great genius or performed an extraordinary feat our forefathers were prone to attribute it to witchcraft, and we marvel now at the ridiculous explanations of natural phenomena that they accept. So hallucination as an explanation of Joseph Smith is nothing short of absurd. One needs to read but a few pages of the Prophet's history to be fully convinced that he was not deceived. His first vision he received on a beautiful morning in the woods, and his five annual visits from Moroni at the hill Cumorah occurred in broad daylight, leaving little room for self deception. Then it should be remembered that at this time Joseph was a robust young man enjoying the vigor of his young manhood, and that he interrupted his most healthful occupation upon the farm to receive these heavenly manifestations. But the most positive proof that he was not deceived is the history of the bringing forth of the Book of Mormon. Joseph first saw the gold plates upon which the Book of Mormon was engraved in September, 1823, and then returned to their hiding place for four succeeding years, until September, 1827, when he was permitted to receive them. Then for more than a year and a half he spent much of his time in the arduous work of translating these ancient records, and in 1829 gave the world a new and wonderful book of American scriptures. Is it not strange that an intelligent person can attribute all this and much more in the Prophet's life to hallucination?

No; Joseph Smith was not deceived. If he was not an inspired prophet as he himself declared, then he was a wilful deceiver and falsifier; there is no alternative.

If Joseph Smith was a deceiver, then his deception was most carefully and systematically planned and adhered to. But the question naturally arises, what motive could have prompted this wilful deception? It will be hard, if not impossible, to find an example of deliberate deception which has not been prompted by some selfish motive, yet the Latter-day Saints can defy the world to prove selfishness as Joseph's motive, for his life is one of self-sacrifice and service, patterned after the perfect life of the great Master. Joseph was not ambitious for popularity, for from the very first he preached unpopular doctrines which brought upon him from the outset the bitter opposition and persecution which have always followed those who have spoken in the name of the Lord. This same sort of opposition Joseph promised from the very beginning to all who should have the temerity to believe in him and follow him. Would this not seem a strange way to seek popularity?

Neither was Joseph Smith ambitious for wealth, but he exemplified in his life in a striking way the Savior's injunction to His

apostles, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on."

More than eleven years after the Church was organized, in an epistle of the twelve apostles dated October, 1841, we find the following inventory of the Prophet's earthly possessions: a horse, two pet deer, two old turkeys and four young ones, an old cow, a dog and a little household furniture. This does not look as if he had been ambitious to enrich himself by virtue of his position as head of the Church, and is it not in striking contrast with the millions of dollars of property accumulated by John Alexander Dowie and Mrs. Mary Baker Eddy? Furthermore, it is inconceivable that a dishonest and selfishly ambitious man should evolve such perfect means for relieving the poor and distressed as are provided through our Priesthood organizations, fast offerings and relief societies.

Not only is it impossible to discover a selfish motive prompting Joseph Smith to falsify and deceive, but his whole life disproves the theory of wilful deception and dishonesty.

By his untiring labors for the good and happiness of others, as well as by his eloquent and remarkable teachings, Joseph won the love of those who knew him until thousands of them not only demonstrated their willingness to sacrifice all their worldly possessions, but were ready to give their lives for him. These followers, moreover, were not generally of the class easily deceived, for their stupendous struggles against adversity and hardships, and their final conquest of this part of our great west, prove our fathers to have been strong and superior men. Such men as Brigham Young, Heber C. Kimball, John Taylor, Orson and Parley Pratt, Lorenzo Snow, and Wilford Woodruff were not the sort of men who could long have been deceived by a dishonest and make-believe prophet; yet these men to their dying days showed a willingness to sacrifice even life itself for Joseph Smith and his testimony. Tens of thousands, moreover, have testified and do testify that by complying with the Prophet's injunction to all investigators, to inquire of the Most High, they have received an unwavering testimony that this latter-day work is of God, and this conviction has brought peace and joy unspeakable to their souls, and has made of them more Christ-like men and women.

In this connection it is an interesting and exceedingly significant fact that almost without exception those who have most bitterly opposed the latter-day Prophet and his followers have been from the first, men of corrupt lives. May we not herein discern the source from which this opposition has been inspired? As a rule, we may consider it as great a tribute to any man to be reviled by the wicked as to be loved by the noble and just.

On the achievements of Joseph Smith one might write a volume, but here we can name but a few for the thoughtful consideration of the reader.

The perfection of the organization of the latter-day Church is such as to command admiration from all intelligent and studious minds, and it is inconceivable that it is merely the product of an untutored mind. Also the vitality and dynamic force which the Church has manifested are not less remarkable.

The Book of Mormon must remain an unexplained marvel if we reject its inspiration, and it is becoming more marvelous every day as new evidence is brought to light verifying the historic character of the record.

Again, how are we to believe that an untutored youth could, without inspiration, give to the world a system of religion and theology more profound and more scriptural than the teachings of Luther, Calvin, Wesley, or any other Christian scholar?

Moreover, if we deny inspiration in the establishment of this latter-day work, how shall we explain the wonderful spiritual gifts and powers of Priesthood manifested through Joseph Smith and those to whom these powers have been delegated?

Furthermore, by reason of numerous prophetic utterances and their literal fulfillment the unprejudiced student may become convinced that Joseph deserves the title of prophet.

Enough has been said to show that Joseph Smith is not explained either by the statement that he was deceived, or by the declaration that he was a deceiver. His life and works remain an enigma to perplex the thoughtful disbeliever, but still more puzzling to such is his death.

In the prime of his manhood Joseph Smith sealed his testimony with his blood, and it is inconceivable that such a man would lay down his life as a martyr to a cause he knew to be false. To prove that Joseph Smith knowingly gave his life as a testimony, it is but necessary to recall that a few days before his martyrdom he was in Iowa on his way to "the great basin in the Rocky Mountains," and well beyond the reach of his enemies. But at the entreaty of supposed friends he turned back with the declaration, "If my life is of no value to my friends, it is of none to myself." During the succeeding five days to his martyrdom there are no fewer than ten instances recorded wherein the Prophet clearly predicted his impending death, yet once having turned back toward Carthage he went unhesitatingly on to the fate which he knew awaited him.

It cannot be denied, then, that he knowingly gave himself into the hands of his slayers. In the early part of this paper it was shown that if Joseph was not a true prophet he was a base deceiver. If his testimony was not true then he knew positively that he had falsified and we should see in him the unheard of and inconceivable spectacle of a sane and vigorous man laying down his life for what he knew was untrue.

Some reader may recall an instance of a martyr to a false cause, but in all such instances the victim, though perhaps deceived, died

for his honest conviction. Our late friend and brother, David McKenzie, pointed out very forcefully that "there is a vast difference between dying in attestation of an opinion and in attestation of fact." Joseph Smith's testimony was not based upon opinion or mere conviction, but upon what were to him unmistakable facts, and matters of positive knowledge, and by his death he gave to his unwavering testimony the seal of martyrdom.

Thus Joseph lived a life of purity, devotion and self-sacrifice worthy of a servant of Christ. He did such a work as no other prophet ever accomplished, in preparation for the glorious second coming of the Christ, and finally, following the path of the prophets of old and of the great Master, he sealed his work with his blood.

"Praise to the man who communed with Jehovah!
Jesus anointed 'that Prophet and Seer'—
Blessed to open the last dispensation:
Kings shall extol him and nations revere.
Praise to his mem'ry he died as a martyr,
Honored and blest be his ever great name!"

J. PERCY GODDARD, in *Young Woman's Journal*.

SOME PERTINENT QUESTIONS FOR OUR OPPONENTS.

MR. W. R. MARSHALL, of Sunderland, sends us a letter, which is a copy of one sent by him to a London clergyman who had written to *The People*, a sensational weekly, in support of the campaign that is being waged against the work of our missionaries in this country. Mr. Marshall rightly holds that the "Mormon" elders ought to be judged by their record and not by the unfounded stories that are being put in circulation by mercenary and unscrupulous opponents. Following is the letter referred to:

"25 Emma Street, Sunderland,
"February 16th, 1913.

"Sir:—I note a letter of yours published in *The People re* the Latter-day Saints, and I respectfully ask you to answer the following questions:

"1. Have you any definite proof that girls are being systematically enticed to Utah?

"2. If so, why have you not sworn out evidence against the persons concerned?

"3. Can you give me the name of any elder who has enticed girls away to Utah?

"4. Are you aware that the British Government, who have the evidence of Scotland Yard at hand, have definitely stated that they see no reason to interfere with the work of these people?

"5. Are you aware that the United States Government have replied similarly to enquiries regarding these people?

"6. Do you profess to have any proof such as could be laid before these two governments, outside the ravings of bigots who derive their senseless stories from anti-'Mormon' sources.

"7. Are you informed by these bigots that there are seventeen different churches in Salt Lake City, and why do not the reverends apply to their dearly beloved in that town, and maybe some day the truth would dawn upon them?

"8. Do you know that Utah is still under the United States rule, and that the present Mayor of Salt Lake City, Mr. Park, is a Jew? Are you also aware that over half of the population of Salt Lake is non-'Mormon' and comprises all creeds?

"9. Do you really believe that for over sixty years a church could send missionaries to this country for the purpose of enticing girls away, without ONE being caught? You will possibly agree with me and say, if they could do so, 'They are smart,' and what dunderheads we have in our detective forces throughout the kingdom.

"10. Are you aware that many reverends have figured in disgusting cases during the past twelve months, such as adultery, indecent behavior with boys, and criminal assaults on little girls? And don't you agree with me when I say that if the 'Mormons' were as bad as the bigots and apostates say, they are angels compared to the reverends I mention? Don't you think it would be wise if some of these poor anti-'Mormons' cleaned up their own homes?

"11. Do you know that these young lads do not preach for hire?

"12. Are you aware that these deluded, immoral 'Mormon' elders, as the anti-'Mormons' delight to term them, do not use intoxicating drinks, or smoke, or keep bad company? Have you ever heard of a drunken 'Mormon' elder in England? Can you say the same for the dear reverends?

"13. Have you any knowledge of the reward offered for proof that the 'Mormon' Church has sanctioned any plural marriages since 1890, the date that it was finally abandoned?

"14. Do you believe the Bible approves of professing Christians persecuting a people on evidence gathered mainly from bitter apostates, without any attempt being made to get the facts from unbiassed people?

"15. Don't you think it would be as well to make a thorough investigation into the whole subject, and at the same time allow the people most concerned, the Latter-day Saints, to give their evidence? Fancy a trial with a gagged prisoner? British justice and fairplay!

"Rev. Sir, I submit the above questions to you for your careful consideration. I have known 'Mormon' elders for over nine years, and I am not a 'Mormon,' as you can easily find out.

"Respectfully yours,

"W. R. MARSHALL."

DEATH OF ELDER RALPH H. HENDRICKS.

THE painful duty devolves upon us of announcing the death of one of our faithful elders in the British mission. Elder Ralph H. Hendricks passed away in a hospital at Sunderland, England, shortly before midnight, Monday, February 24th, 1913. He had been ailing for about two months, gradually becoming worse, until February 15th, when the doctors announced that the end might be expected at any time. From then he continued in a very weak condition, although a day or two before he died he appeared to rally somewhat, affording a little hope to the brethren and others in attendance, who rendered every service that loving care and skill could suggest. On the night of February 23rd, however, there was a sudden change for the worse. Elder Hendricks complained of severe pains in the lungs and abdomen, which were recognized as an indication of the coming of another of the hemorrhages which had already so weakened him, and which it was feared he could not survive. The doctor's fears were unfortunately too well founded, and, notwithstanding all that could be done for our beloved brother, he breathed his last on the night of February 24th, as already stated. It may be added that the doctors were unable to diagnose the disease, which appeared to resemble typhoid fever.

Elder Hendricks was a young man of much promise, being only in his twenty-fifth year. He was unmarried and lived with his brother at Richmond, Utah. He arrived at Liverpool on April 21st, 1912, and was assigned to the Newcastle conference, where he labored faithfully and successfully until he was seized with the illness which has terminated thus fatally. He was highly esteemed by his brethren in the ministry as well as by the saints and people among whom he labored. The president and missionaries of the Newcastle conference were unwearying in their efforts to comfort and aid, in every possible way, their suffering brother, and express their profound sorrow at the loss of a beloved companion and friend.

As is usual in the case of elders dying in the mission field, the body of Elder Hendricks is being embalmed and, as soon as the necessary arrangements can be made, will be taken home by returning missionaries, where it will be interred.

To the relatives and friends of our departed brother in the ministry we extend our heartfelt sympathy and condolence, and earnestly pray that the Spirit of our Heavenly Father will sustain them in their hour of sorrow and bereavement. May they find comfort in the knowledge that he was a faithful Latter-day Saint, that he was diligent in his labors as a missionary, and, having made an honorable record, is assured of a glorious resurrection and an exaltation in his Father's kingdom.

H. I.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 27, 1913.

EDITORIAL.

STATEMENT OF CHRISTIAN BELIEF BADLY NEEDED.

THE following is taken from the report of a meeting recently held in Liverpool, as it appeared in the *Liverpool Daily Post and Mercury* of February 14th, 1913. The remarks of the Bishop of Hull will doubtless be of interest to our readers, setting forth as they do the urgent need for a satisfactory statement of the Christian faith.

CHRISTIAN BELIEF.

NEED OF CLEAR AND POPULAR STATEMENT.

The work of the Society for the Promotion of Christian Knowledge was the subject of exposition at a public meeting held yesterday afternoon, in the Church House, Liverpool. The Bishop of Hull (Dr. J. A. Kempthorne), was the principal speaker, and the chair was taken by Archdeacon Spooner.

The Bishop of Hull said the society was the eldest and the youngest association which the Church of England possessed. It was the oldest because it had been in existence for two hundred and fifty years, and it was the youngest in the sense that it was ever ready to seize new opportunities and use them with enterprise. It had done excellent work, and had an even greater future before it. He could not help hoping that some day someone would arise who would be capable of writing a really clear and taking statement of Christian belief which could be circulated in millions wherever the English language was spoken (hear, hear). It seemed to him that as yet they had not done what might be done in this matter. Many excellent books had been produced, but somehow or other those excellent books did not catch on. They wanted someone who was as clever on the side of religion as Mr. Robert Blatchford was on his side. When the right man arose who would write these books or pamphlets, it was to be hoped the Society for the Propagation of Christian Knowledge would spread them broadcast, so that the multitudes who did not know much about the Christian faith might be brought to understand it. They had controversial literature *ad nauseam* already, but what they wanted was a clear, attractive, and positive statement of the faith. The society, his lordship remarked, in conclusion, was the handmaid of Christian work wherever the Church of England was trying to do its duty.

There is certainly an urgent need among the sectarian churches of to-day for a "clear, attractive and positive statement of the faith." Several leading divines of the Church of England have been particularly outspoken in recent years upon the same matter. The necessity referred to by the Bishop of Hull is a natural result of the conditions spoken of by the Bishop of Liverpool in a sermon he delivered at the Holy Trinity Church, Southport, on March 20th, 1912, when he said:

"The Church at present seemed almost overmatched by the power of darkness. Sometimes it seemed as if the darkness was gaining on the light. What was the cause of this strange paralysis that had befallen the Church? He believed that the Church needed to-day a re-discovery of God; he believed that the Church was weak to-day because God was so distant, so unreal, so dimly seen. To-day they saw the results of that dim vision of the distant God. They saw on all sides unsettlement in the faith, slackness in the spiritual life, men losing their grip on those great and vital truths which made Christendom what it was, refusing to face the sceptre of the mind, content to drift and leave things in suspense, and the weak, unworthy spirit was beginning to affect our whole national life."

If the Church of England needs "a re-discovery of God," as the Bishop of Liverpool asserts, it is most important that such a "re-discovery" be made before any reliable "statement of faith" be attempted. If to that church, as stated, "God is so distant, so unreal, so dimly seen," how can any of its ministers or members hope to arrive at a satisfactory understanding of the saving truths of the gospel, so as to be able to give to the world "a clear, attractive and positive statement" of the same. Such lamentable conditions emphasize strongly the absolute necessity for an authorized and inspired ministry and the spiritual gifts that the Savior promised to all who would keep His commandments.

The Rev. H. Mayne Young, speaking in Westminster Abbey on Sunday, November 19th, 1911, is reported in the *Eastern Daily Press* of November 26th as saying: "Every age has a right to and demands as good and as clear statements about religion as possible, and they must be in the shape of current coin. * * * If the church cannot coin afresh as the currency wears out, the clergy are no better than doctrinal bankrupts. * * * The day is not far distant when, unless the Church of England freely restates and remodels her creeds, so as to meet the requirements of the age, she will be left stranded on the shores of time, while the tide of this modern life will leave her even further and further behind. * * * a sad warning of the inevitable results of an iron-bound system of worn-out dogmas and lifeless traditions."

It is evident that a church as far separated from God, the source

of light and truth, as the Bishop of Liverpool admits the Church of England to be, and whose theological stock-in-trade, as the Rev. H. Mayne Young says, consists of "worn-out dogmas and lifeless traditions," is hardly in a position to give much spiritual enlightenment to the world or to prepare "a clear, attractive and positive statement of the faith." What a pity that these eminent churchmen and so many thousands of their followers should thus continue to walk in darkness, bewailing the spiritual poverty of their churches, while the true Church of the living God is now upon the earth, having been restored, through the ministration of heavenly beings, over eighty years ago. The Lord, in His infinite mercy, recognizing the soul-hunger of so many of His honest-hearted children, condescended to reveal Himself to men on earth again, thus opening up a new dispensation of the gospel. The missionaries of the Church of Jesus Christ of Latter-day Saints have borne faithful witness to this truth during all these years. But these learned divines, like the Pharisees and Sadducees of old, could not for a moment entertain the thought of heeding the testimony of men whom they regard as inferior in worldly rank and learning to themselves. They prefer to walk in darkness and apart from God, confessing all the while that He is "so distant, so unreal, so dimly seen," but, like their prototypes of old, too proud to receive light and truth from the authorized servants of the Lord, because, like Christ's true followers of old, they are "everywhere spoken against."

The Latter-day Saints, having an authorized and inspired ministry, and possessing all the gifts and blessings of the gospel, have never lacked "a clear, attractive and positive statement of the faith." They have a literature of which they may well be proud. At the very establishment of the Church the saving truths of the gospel were clearly defined. By the ministration of heavenly beings, and through the spirit of revelation, as in days of old, they have received "line upon line and precept upon precept" concerning every necessary matter of faith and practice, in temporal as well as in spiritual affairs. The revelations of God in former days, His will and purposes in these and in future days, are becoming increasingly clear as time goes by. The Latter-day Saints gladly testify to a glorious "re-discovery of God." Many of them have a painful recollection of the days when they, too, worshipped a "God so distant, so unreal, so dimly seen." Rejoicing now in light and truth restored to earth, they desire to convey the glad tidings to the world, that all people may have an opportunity to gain the same blessings. It is for this purpose that their missionaries are laboring in this and other lands, not to mislead and deceive, as some evil and designing ones would suggest, but to lead the children of men to a needed "re-discovery of God" and to the true faith of the everlasting gospel.

H. I.

ELDERS AGAIN MOBBED AT IPSWICH.

ELDER AMOS R. COOK, president of the Norwich conference, writing from Ipswich, tells of the disorderly occurrences on Sunday, February 9th, as follows:

Ipswich, February 10th, 1913.

PRESIDENT RUDGER CLAWSON,
Liverpool.

Dear Brother:

I am writing to inform you of conditions here at Ipswich, and to report the result of yesterday's uproar. We took the same precautions and made exactly the same arrangements as we did on February 2nd, which I explained in detail in my letter on February 3rd. There were six of the elders here, the same as on Sunday, February 2nd, with the exception that Elder A. T. Johnson took Elder A. Willardson's place.

We went to our hall at 2:30 to hold Sunday School, and shortly after the services began the mob congregated in the streets. They made all kinds of threats, but, with good police protection, barred doors, etc., we succeeded in keeping all undesirables out, and our Sunday School was held successfully. While we were going home, however, we received some very rough treatment, and I think if I live to be a thousand years old I will never forget it.

As we left the hall the mob began to follow, hooting and howling like a lot of barbarians. The police followed us to the end of Cobbold Street (the street on which our hall is located), and there they stopped the mob, and told us to keep going. We did as they advised, but before we had gone very far the mob began to break around the police and made for us in several different directions. The police, you see, were endeavoring to hold them in the street. Those who broke through them overtook us and began to pelt us with rocks, clubs, and anything they could get their hands on. We, of course, were powerless and just had to go through the streets in broad daylight, getting hit on the back and head with rocks, pieces of sod, bones, etc., for a distance of about three blocks.

When we arrived at the lodge we presented rather a strange appearance. Elder J. D. Thorne got hit over the head with a large walking stick, and since then his head has been aching very badly. He also received a blow from a rock or potatoe in the mouth, and now has a swollen lip. I was hit on the side of the head with a large rock, and for the moment it rather stunned me, but I got home. Elder Mendenhall was also hit several times on the head. Our hats were completely spoiled by rocks hitting them; but, notwithstanding all this, we were thankful to escape as well as we did. The mob only stopped in the street for a few moments, as policemen came and cleared the street, when everything was quiet again.

We cleaned up, and at 6:30 we again went to the hall to hold our meeting, locking the gates, doors, etc., same as before. The mob gathered again, in increased numbers, and were very determined to do us bodily harm. One of the inspectors told me that he heard that they were determined to tar and feather us, but he said the police were just as determined that they should not. I was at the gate while the services were going on and at times I could count ten uniformed policemen right in front of the hall, besides the private detectives that were mixed up with the crowd.

These, of course, were few in number compared with those who were on duty, as the hall was surrounded with policemen. I saw the situation, told the inspector of our treatment in the afternoon, and said we were entirely in his hands. We asked to be protected on our way home. He said the police would do their best to keep us away from the mob, and he would let me know how to proceed before the services let out. He came to me again, after considering the matter, and advised us to let all the congregation out and stay at the house of Mrs. Seager until he came and let us know when things were safe. The mob understood we were going to stay all night at Mrs. Seager's, and it kept the police very busy to keep them from breaking into her house. We waited in Mrs. Seager's house till twelve o'clock, when the policemen took us home. Then we marched home, surrounded by seven policemen, arriving without any further trouble.

When we got there we were surprised to learn that a large mob had gathered in Berners Street and had broken the windows in our lodge, thrown eggs, rocks, etc., at the house, putting things in a very bad shape. Doubtless some of the mob at Cobbold Street, concluding we had returned to the lodge, came here determined to break in and get us. The police had to draw their clubs to keep the mob from entering the house.

We held our meetings, and, with the exception of the few little wounds I have described, we are now feeling well. We have seen photographers taking pictures of our lodge this morning, and, if they succeed in getting all the egg stains, etc., it will be a picture that old England ought to be ashamed of.

Your brother,

(Signed) Amos R. Cook.

President Cook, writing a week later, reports a renewal of the disturbances on Sunday, February 16th. His letter contains the following:

Ipswich, February 17th, 1913.

President Rudger Clawson,

Liverpool.

Dear Brother:

No doubt you will be anxious to hear of the outcome of our meetings yesterday. We notified the police on Friday that we would hold our meetings at the usual times, and told them that we expected the same good police protection that was given us on Sunday, February 9th. They assured us that they would do all in their power to protect us. They wanted to know what time we would leave the lodge, and all about our plans, and said they would send men to take us to our hall. Four policemen arrived at our lodge at 2 p.m., and escorted us safely to the hall in Cobbold Street. We locked the gate and doors as usual, and took exactly the same precautions as we did on the two previous Sundays. Although large crowds congregated in the streets, our Sunday School went off very nicely. We were advised by the officers not to attempt to go to our lodge between meetings, so we just "held the fort" and remained at the hall.

At our evening meeting we followed the same plan and, although the elders at the gate were struck several times with eggs, onions, oranges, etc., we were successful in keeping all undesirables out, and with good police protection we held our meeting without any interruption.

The mob outside consisted of thousands of people, and they were very angry, considerable damage being done in the street. Many windows were broken on both sides, and it kept the police force busy preventing them from making a rush for our hall. Several desperate attempts were made, but they failed in every case. One large rock that was thrown at the elders who were keeping the gate, missed them and struck a policeman. The man who threw it was immediately arrested, and, I understand, rushed off to jail. I heard that others, who were caught breaking windows in the street, were also arrested, so I am satisfied that some few at least will receive their just dues, as the Chief Inspector told me that he would put them through to the full extent of the law.

After our evening meeting was over, we were advised by the officers to remain in the hall until they came for us, so we locked the gate, bolted the doors and sat in the hall waiting until midnight, at which time they notified us to follow them up the middle of the street, as men with clubs were hiding inside fences waiting for us to pass. We were accompanied by about twenty policemen and arrived at our lodge safe and sound.

I do not think things can remain this way very long. Surely when windows of dwelling houses all along the street are broken, when policemen as well as "Mormons" are attacked, it is time something was done to stop it. We think, however, that things have reached the climax, and hope that the spirit of intolerance will soon pass away.

Your brother,

(Signed) Amos R. Cook.

It almost passes belief that scenes such as those described above could occur in any town in England. We fully appreciate the protection that has so far been given by the police to our elders in Ipswich, and trust that it will be continued until the spirit of mobocracy has been entirely brought under control.

Elder Fred R. Woolley, of the Liverpool office, who has just returned from Ipswich, brings the pleasing intelligence that the meetings on Sunday, February 23rd, were held without any interruption. The same precautions to keep the undesirable element out of the meetings were taken as on previous Sundays. The police arrangements were excellent, and there was no further mobbing of the elders or injury to property. A crowd assembled in the vicinity of the meeting house, but there was no attempt at violence. It is to be hoped that the people of Ipswich are at length beginning to realize that the opposition to our elders and their work is entirely without justification.

H. I.

FEAR NOT!

"Look up, ye saints of God,
Nor fear to tread below
The path your Savior trod,
Of daily toil and woe.
Wait but a little while
In uncomplaining love;
Then His most gracious smile
Shall welcome you above."

FROM THE MISSION FIELD.

Releases and Departures.—Elders William H. Smart and Don O. Rich, of the Swiss and German mission, have been honorably released and sailed for home February 20th, 1913, per s.s. *Celtic*.

Successful Socials.—A very successful social was held at the South Side Masonic Temple, 30 Abbotsford Place, Glasgow (Scottish conference), on Thursday evening, February 13th, 1913. Games and music were the features of the evening. During the rendition of an excellent program of readings, piano solos and vocal music an interval was taken, while a delicious luncheon was served. At the close all present expressed themselves as having spent a most enjoyable evening.

A successful social in connection with the York branch (Hull conference) was held at Ebor Hall, Monday evening, February 10th, 1913. It was given under the anspices of the Sunday School. There was a good attendance of saints and friends. The evening was an enjoyable one throughout.

District Meetings.—A district meeting of the Portsmouth branch (London conference) convened at 9 Knox Road, Stamshaw, Portsmouth, Sunday, February 9th, 1913, at 3 p.m. After the opening exercises, President James B. Walkley welcomed those assembled, and trusted that the Spirit of the Lord would be made manifest in the meeting. Elder Clarence E. Jones voiced his pleasure at being again with the saints among whom he had labored when persecution was raging against them. His testimony had been strengthened by coming in contact with our enemies, knowing that the charges against us were false. Our message is of the restoration of the pure primitive faith. Sister E. J. Walkley said that Joseph Smith had brought many truths to the world that were instrumental in changing the people's belief and point of view. Impressed upon all the necessity of securing their genealogy. The general and local authorities of the Church were presented by Conference Secretary E. G. Chamberlain and unanimously sustained. Elder Chamberlain said the Priesthood of God was upon the earth, His own authorized delegates to act in His name; every true believer shows his faith and earnestness by sustaining this authority. President James B. Walkley urged the necessity of being charitable and kind to all our associates. None of us are alike, he said, and it is so easy to judge harshly. All have weaknesses; even nations can be classed differently in moral status. The gospel enlightens the mind and brings love to the hearts of men. Our motives for good or evil will always make or mar our character. During the services, songs were sung by Sister Minnie Cummins, President Walkley and Elder Chamberlain.

On Sunday, February 16th, 1913, President Lafayette Jackson and

five elders of the Manchester conference held a district meeting at Bolton. At the afternoon session, Elder Frank H. Eastmond spoke upon the first principles of the gospel and the necessity for Divine authority. Elder Matthew Clarkson showed how the true gospel had been changed, and bore testimony to the restoration of the same. In the evening President Jackson showed the necessity of baptism for the remission of sins. He also proved that the baptism of infants was unscriptural. Elder Asael C. Lambert spoke upon the fall of man, and showed the necessity for the atonement of Christ. There was a good attendance of saints and investigators, and all present seemed to rejoice in the good spirit that prevailed throughout.

In the Bolton branch (Manchester conference) a district meeting was held on Sunday, February 16th, 1913, at the Borough Hall, Bolton. President Lafayette Jackson and six elders were in attendance. The first session convened at 2:30. Elder J. Scott Ledingham gave a cordial welcome to all. Elder F. H. Eastmond spoke upon the necessity of authority to preach the gospel, and pointed out the signs and blessings that follow those who live up to the teachings of the Savior. Sister Edith Clarkson sang a solo, "Dear to the heart of the Shepherd." Elder M. Clarkson said the Church of Jesus Christ of Latter-day Saints possesses Divine authority and is teaching the same principles that Christ and His apostles taught. The evening meeting commenced at 6:30. President Jackson explained why the Latter-day Saints are being persecuted and reviled by the world. The same opposition was arrayed against the Savior when He was on the earth. He testified that the gospel had been restored to the earth in this day and age. He exhorted all to seek after the truth and obey it. Elder M. Clarkson sang a solo, "Scatter seeds of kindness!" Elder Asael C. Lambert deemed it a privilege to bear his testimony to the gospel. He showed that baptism was essential to salvation. He also spoke on the fall of Adam and the atonement of Christ. Pointed out the different degrees of glory that have been prepared by the Lord for His children, which will be awarded them according to their worth and faithfulness.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Church History.

Lesson VII. Removal of the Church to Ohio.

Textbook: One Hundred Years of Mormonism (Evans), pp. 121-131.

I. The Lamanite Mission.

1. Its beginnings (Book of Mormon, II. Nephi, 30:3-6; Ether, 13:8.) 2. Missionaries called (Doc. and Cov., 28:8; also 30:5; and Sec. 32.) 3. The mission in Ohio. (a) The journey thither. (b) At Mentor—Sidney Rigdon con-

verted. (c) At Kirtland—branch organized. (d) Fifty miles west of Kirtland.

II. The Removal of the Church.

1. Rigdon and Partridge visit the Prophet.
2. Commandment to gather in Ohio. (Doc. and Cov., 37:3.)
3. Joseph goes to Kirtland.
4. The saints generally move to Ohio.

III. Reasons for the Westward Movement.

1. Reasons sometimes given as being: (a) Cowardice in the leader. (b) Love of ignorance and seclusion.
2. The true explanation lies in: (a) The larger field for the development of the Church in the West. The surface reason, of course, is that the Lord commanded the removal.

IV. The New Home.

1. Description of Kirtland and vicinity.
2. Other places in northeastern Ohio: (a) Mentor. (b) Thompson. (c) Hiram. (d) Orange, Cuyahago Co. (e) Amherst. Lorane Co.
3. Preparative work in Ohio. (Campbellite faith.) (a) Beginnings of the movement. (b) Fundamental teachings. (So far at least as to furnish a preparation for receiving the gospel.) (1) Teachings regarding interpretations of the scriptures. (2) Ideas concerning faith, repentance and baptism.

Note: It should be noted that this is the first intimation that we have of the gathering and likewise of the idea of the Westward movement of the Church.

DIED.

Carrey.—At Paisley (Scottish conference), February 1st, 1913, Sister Janett Carrey, aged 53 years; baptized and confirmed September 10th, 1910, by Elders Joseph P. Burt and George W. Teasdale. She was a faithful Latter-day Saint and an active worker in the Church.

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